

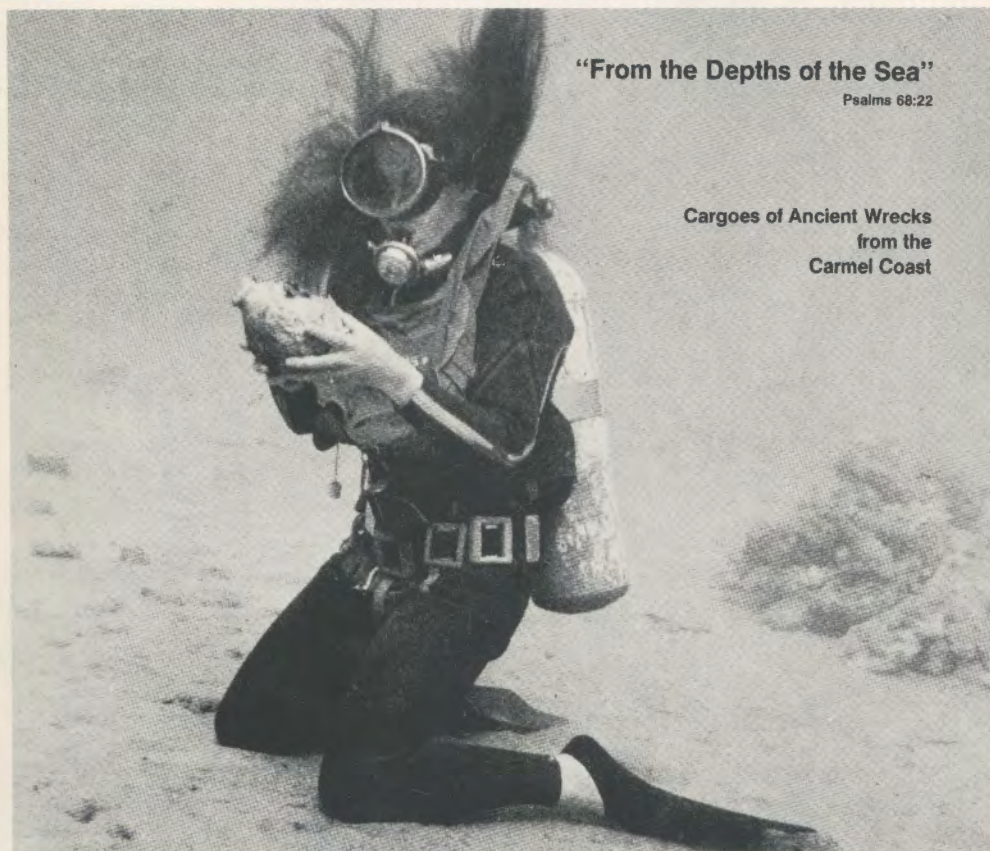


EMD7

The shekel

Volume XIX, No. 4

July-August 1986



"From the Depths of the Sea"

Psalms 68:22

Cargoes of Ancient Wrecks
from the
Carmel Coast



Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.



OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

P.O. BOX 25790, TAMARAC, FLA 33320

(305) 726-0333

MORRIS BRAM, *President and Chairman of the Board*

STANLEY YULISH, *Executive Vice President*

IRVING L. RUDIN, *Second Vice President*

JULIUS TUROFF, *Secretary*

SYLVIA HAFFNER MAGNUS, *Treasurer*

REGIONAL DIRECTORS

JULIUS TUROFF, New York

MOE WEINSCHEL, Brooklyn, Queens & L.I., N.Y.

IRVING L. RUDIN, New England

HARRY FLOWER, Midwest

DAVID PASZAMANT, East

JERRY YAHALOM, West

THE BOARD OF DIRECTORS

MORRIS BRAM

HARRY FLOWER

JACK GARFIELD

SYLVIA HAFFNER MAGNUS

EDWARD JANIS

DAVID PASZAMANT

IRVING L. RUDIN

DONNA SIMS

NATHAN SOBEL

JULIUS TUROFF

J. JAY VAN GROVER

MEL WACKS

MOE WEINSCHEL

JERRY YAHALOM

STANLEY YULISH

MORTON ZERDER

MICHAEL DRUCK, *Membership Chairman*

STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. / An Educational Informational Non-Profit Organization: Published six times a year. Membership \$10.00 per year. Send all remittances, undelivered magazines, change of address and zip code with old address label to P.O. Box 25790, Tamarac, Florida 33320. Distribution center: 520 West 44th Street, New York, New York 10036.

Printed in U. S. A.

Editor
George Gilbert, NLG

NUMISMATIC CONSULTANTS IN ISRAEL
ELI SEMMELMAN DOV GENACHOWSKI
SAMUEL LACHMAN YA'AKOV MESHORER
SHMUEL MATALON

TABLE OF CONTENTS

	Page No.
The President's Message	2
Mamluk Coins from Beneath the Sea (From <i>Depths of the Sea</i> , published by the Israel Museum)	3
Agam Designs Rishon Le Zion Bronze Medal	9
Jews and the Mints of Israel ... by Samuel Lachman, Haifa	10
A Judaic Token from Trieste ... by S. Matalon, Tel-Aviv	12
Jews and Jewish Subjects on Coins and Currency (A Continuation) ... by David Paszamant	13
Some Errors on Outgoing Sheqel Coinage ... by Samuel Lachman, Haifa	20
Palestine Mandate Cancelled Specimen Notes—An Update ... by Morty Zerder, NLG	21
The Father of American Pediatrics ... by Peter S. Horvitz	23
Ochs Magnes Museum Medal	24
Israel Trade Coin Varieties ... by Samuel Lachman, Haifa	25
Final Mintage Figures of Israel's Trade Coins ... by Samuel Lachman, Haifa	27
Brass Tokens Recall Israel's Birth ... by David T. Alexander, NLG	28
Top Recruiters Membership Report	32

THE PRESIDENT'S MESSAGE



Morris Bram

Dear Friends,

Summer is upon us. It is a time in which we prepare for our next numismatic season. It starts off with our *7th Annual Greater New York Numismatic Convention*, September 5-7, 1986.

Join your fellow numismatists in New York City for this most important event. Along with educational forums, you will be able to add to your Israeli collection, American or other special interest coins, currency and medals.

During the first week in August I will have attended the *ANA Convention* in Milwaukee, greeting our friends in the Mid-West. Those in the Milwaukee area, stopped by our *AINA* table to say "hello" to Julie Turoff and Moe Weinschel, who assisted me.

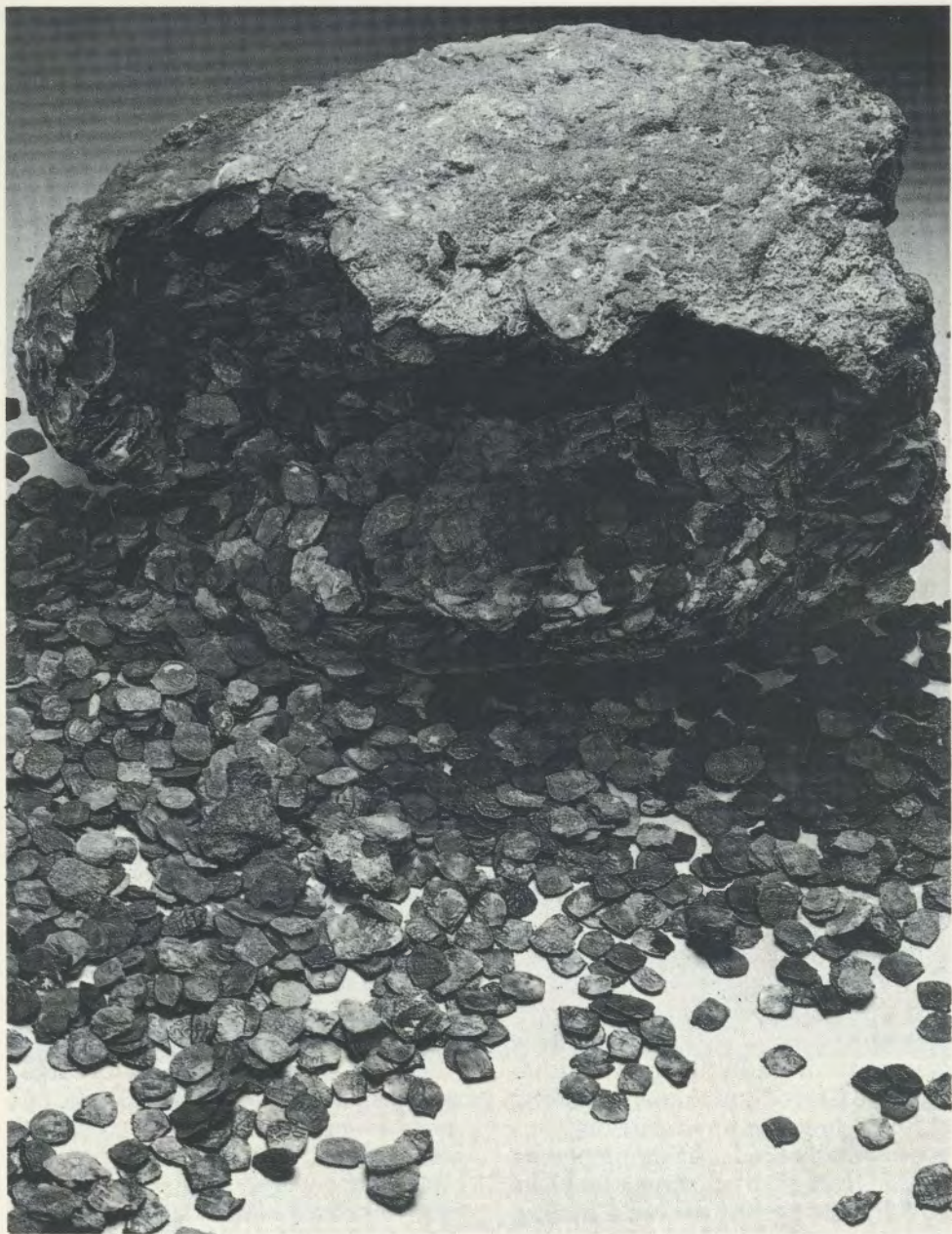
I am happy and proud to announce the winner of our *20th Anniversary Membership Medal* design: Bernard Piken of West Roxbury, Massachusetts. *Congratulations, Bernie!*

Our *Shekel* publication is strong in its diversity and intellect, due to our fantastic writers. I have long been indebted to these writers, and wish to compliment them on their numerous contributions which benefit all of us. Thank you, and please keep writing.

Now is the time to plan for our *1987 Annual Numismatic Study Tour of Israel*-March 15-18. Put the date on your calendar. It's not too soon. Contact me at 305-726-0333/or Moe Weinschel at 718-634-9266 for more details.

Shalom

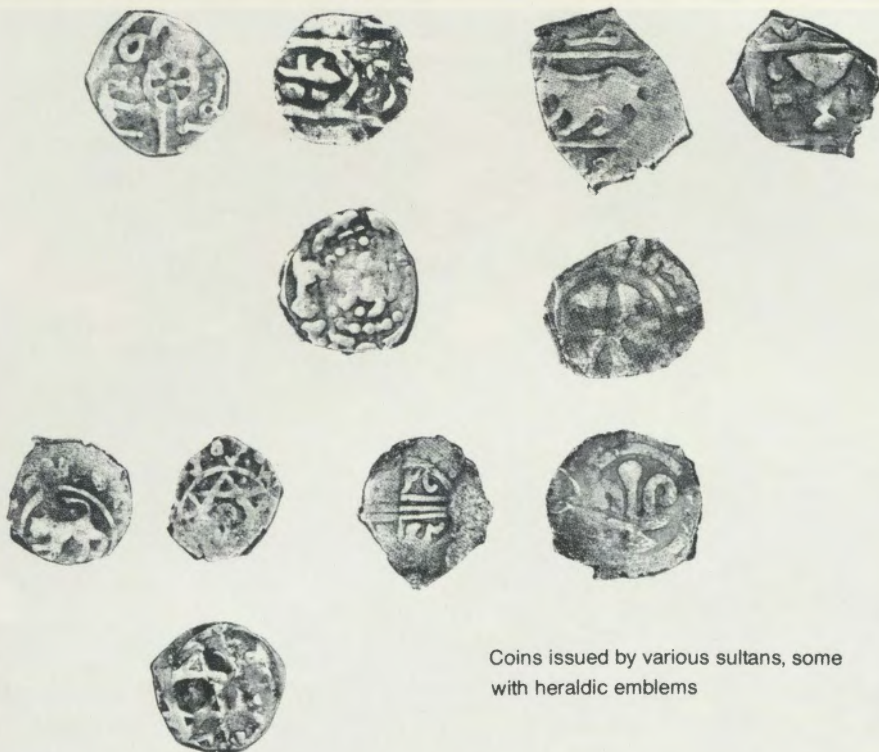
Morris



MAMLUK COINS FROM BENEATH SEA

For five thousand years, the 600 kilometer long Syro-Palestinian coast has served as an active sea route, probably the busiest sealane in the Mediterranean. It is no wonder, then, that remains of sunken

ships, wrecked by storms or by the hand of man, have been discovered along its entire stretch. In many periods, this sea route was the most important, and sometimes the only link between the various coastal cities



Coins issued by various sultans, some with heraldic emblems

and between them and the maritime countries to the west. The ports on this coast served as waystations for the transfer of goods inland and also as ports for loading and unloading cargoes too heavy for overland transport. It is likely that in times of prosperity such as the Late Bronze Age or the Hellenistic-Roman period, various ships plied this sealane on their way south from Syria or north from Egypt to Greece and Rome, including sizeable merchantmen carrying cargoes of many kinds, accompanied by a large fleet of small ships and boats which were part of the local trading and transportation system.

The Mediterranean is known to be a stormy, treacherous sea, and the coastline of Israel is not indented. Thus, when ships were caught in a storm and did not succeed in finding shelter, they were wrecked near the coast by heavy waves breaking up to 200 meters from the shore. In view of

the large number of ships travelling along the coast and the high percentage of ships wrecked, it can be estimated that on the average remains of wrecks lie under the sea roughly every 100 meters. The coastal waters of this country are a kind of vast graveyard of ancient ships. The wooden parts and most of the freight generally would have been washed up on the coast and lost. The heavier cargo, and especially metal and stone objects as well as the anchors, sank and came to rest on a hard layer, immovable and covered with sand during the millennia, until sea-currents or the work of underwater archaeologists swept away the shroud of sand.

In recent decades the amount of sand piling up on the coast has gradually decreased because of a number of ecological factors and the sand excavated on the seashore for building purposes. This has caused objects resting on the seabed to be exposed.



Archaeologist recording items under water.

One of the important advantages of excavating artifacts underwater is their good state of preservation, caused by the protective covering of sand and mud which soon envelops them on the clay sea bottom. Moreover, decay and oxidation are slight underwater, because of the lack of free oxygen. Thus, objects made of perishable materials have survived only because they lay under water.

The oxidation process of metal objects is also much slower under water than on land. Underwater archaeology is a new science. Until the fifties, attempts to bring up antiquities from the sea amounted to little more than looting, chiefly for the purpose of selling the objects. The turning point is archaeological underwater research came towards the end of World War II, when diving

equipment enabling divers to stay submerged for long periods was developed for military purposes. Jacques Cousteau, explorer of the deep, was the first to develop instruments for locating and recording objects, such as the air-lift, which is a tool for excavating under water, as well as methods of underwater photography. The first underwater excavation by an archaeologist-diver was undertaken in 1960 by George Bass, who discovered the remains of a wooden ship dating from the end of the Late Bronze Age which had sunk near Cape Gelidonya in southern Turkey. Since then, underwater archaeology has become an independent science, existing side by side with land archaeology.

The development of new instruments and efficient working methods has brought about a change. Today it is possible to locate, excavate and study underwater sites. Hundreds of shipwrecks uncovered in recent years have contributed significantly to the study of ancient shipbuilding, seamanship and naval warfare, as well as of ancient port installations, and to a better understanding of trade and trade routes of maritime countries in antiquity.

Underwater sites offer the archaeologist the possibility of studying ships and their cargoes, as well as settlements and port installations which have been covered by the sea. His work is mainly concerned with what is left of the wreck and its contents after maritime disasters. Unlike ancient artifacts uncovered on land, these objects have not been touched since they sank to the bottom of the sea. The last date when the objects were in use is the day when the ship sank. The wrecked ship and its cargo may be seen as a microcosm suddenly arrested and remaining under the sea as if suspended in time until the underwater archaeologist comes to recover it.

Finds from the Mamluk Period 15th Century CE

The underwater excavation of the ship's cargo from the Mamluk period off the Megadim coast was begun in 1969 when several Mamluk coins were recovered from the sea and a few mortars and pestles were brought up by local fishermen. The cargo was then again covered with sand until a winter storm in 1982 exposed it and an inspection dive located lumps of coins and bronze artifacts scattered on the seabed. Most of the cargo was found concentrated in an area of 30 x 30 meters, probably the site of the shipwreck. The lighter parts of the cargo were swept northwards by sea currents and waves, while the heavy metal cargo sank at the site, onto the clay layer under the sand. Nothing of the ship itself has survived, with the exception of a few wooden ribs trapped under the heavy cargo.

The cargo included bronze artifacts, lumps of copper coins, a pair of basalt millstones and a block of iron which may have been a sack of nails. The bronze artifacts comprise the following main types: lighting devices, mortars and pestles, domestic utensils, decorative pieces for doors and boxes, and parts of a balance.

The coins dated the cargo to the Mamluk period, in the reign of Sultan Faraj (1399-1412). The Mamluks took control of Egypt in 1250 and ruled it and the neighbouring countries for 250 years, until the Ottoman conquest in 1517. Originally the Mamluks were slaves who were brought from the steppes of Central Asia in the 9th century to serve as bodyguards for the rulers. They set up a military-feudal regime which controlled all aspects of life in the country and as a result of their efficient administration, trade and commerce flourished and the rulers

amassed great wealth. At its peak, the Mamluk state became one of the most powerful medieval empires and extended from southern Anatolia through Syria-Israel, Transjordan and Hejaz to the Sudan.

The Mamluks are credited with three significant achievements: halting the Mongol advance southward, the expulsion of the last of the Crusaders from Israel and the transfer of the caliphate from Baghdad to Egypt, making Egypt the centre of the Muslim world.

The ship's cargo dates from the reign of Faraj of the Circassian Burji dynasty (1382-1517), originating in the Caucasus. Al-malik al-Nasir Faraj was the twenty-sixth Mamluk sultan and the eldest son of Barquq, the founder of the Burji dynasty. During most of his reign, Faraj was occupied with wars in Syria, beginning with the Mongol invasion in 1400. The economy suffered from the continuous military expenditure, the loss of income from trade and taxes and from the decline in the value of the currency. In 1412, Faraj was murdered by the governor of Damascus.

The cargo of coins provides some clues to the route followed by the ship. It sank close to the year 1404, that being the latest date on the coins. All the coins were struck in Syrian mints, and it seems therefore likely that the ship set out from Syria, travelling southwards. It should be noted that the cargo was very heavy and that it would have been difficult to transport it even a short distance overland. Did the ship founder and sink or was it attacked and plundered? This question cannot be answered with certainty. At that time the coast of Syria and Israel was frequently attacked by fleets of Christians from Rhodes and Cyprus. The Mamluks, whose forces were essentially a land army, acknowledged the naval superiority of the Franks

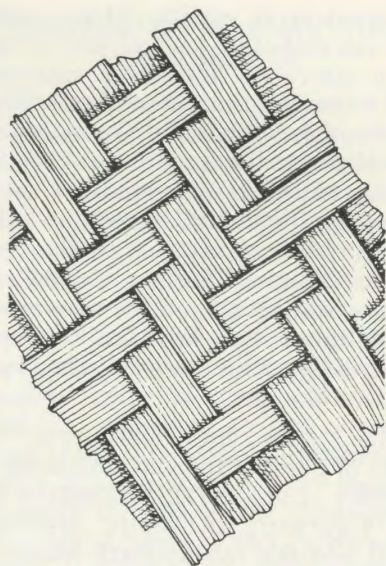
and systematically reduced to ruins the coastal towns, ports and fortifications as a defensive measure. This destruction helped to cripple the sea routes and enabled the Franks even to rob ships anchored in port.

The nature of the metal cargo, which is limited in style and in range of forms, suggests that it was destined for a public building. The bags of money probably contained the wages or the maintenance funds for such a building. The Mamluks established many institutions for the public good. Their intense commitment to Islam, as well as the prohibition of the bequest of their property to their sons, led them to erect public institutions such as schools, baths, almshouses, hostels and mosques and to repair existing buildings. The Mamluks usually endowed these institutions with furniture and ornaments, including decorated doors, windows, all kinds of lamps, boxes for the Koran and the like.

Alternatively, it may be conjectured that the ship's cargo represented the taxes paid by the province to the government in Cairo. At that time, metal objects, and especially candlesticks and mortars, served as means of payment just like coins, because the inflation was so high that the value of the money was equal to the value of the metal. This theory would explain the fact that some of the artifacts were crushed and broken, probably so when they were sent.

Coins

The most interesting and important part of the Mamluk ship's cargo are the six blocks of copper coins. As was the usual at that time, the coins were transported in parcels (Arabic *Surra*), packed into containers of woven palm fibres (see drawing). Remains of these fibres are still stuck to one of the blocks. Each parcel most



probably contained a fixed number of coins. Several dozen coins were examined by Ariel Berman, who succeeded in distinguishing up to the present thirty different types, dating mainly from the late 14th and early 15th centuries. Most are from the reigns of the Mamluk sultans Nasir al-Din Muhammad (1309-1340), Shaaban II (1363-1376), Barquq (1382-1399) and especially Faraj (1389-1405), while a smaller number are from the time of the Ottoman sultan Bayazid (1389-1402) and the Turkoman tribes under Mongol overlordship in Asia Minor. The latest coin is of 1404. Some of the coins were overstruck and others were out of circulation.

Six mints were active in the Mamluk period: Cairo and Alexandria in Egypt, Damascus, Aleppo, Tripoli and Hama in Syria. The coins in the cargo were all minted in Syria.

The coins are inscribed in the *naskhi-tuluth* script in several horizontal lines, giving the royal protocol, which included the sultan's titles in summary form, and sometimes the name of the mint and the date when the coin was struck.

Between the inscriptions are arabesques and tiny scrolls and the heraldic emblems so characteristic of Mamluk art also appear, mainly on the reverse of copper coins from Syria. (The coins struck in Egypt were usually decorated with epigraphic designs.)

These coins, which had irregular flans and were carelessly manufactured, were of very low value. Such coins were struck hastily and in enormous quantities because of the severe inflation. The grave monetary crisis began with the advent of the Mamluks and was partly caused by the change in the metrology which the Mamluks had inherited from the Ayyubids. Early Islamic monetary metrology was based on the gold dinar and its relationship to the silver dirhem. In the Mamluk period the dinar had no fixed value and weight and was replaced by the silver dirhem as the standard of coinage. The copper coins, the *fulus*, which earlier were not considered to be official coins and had only local value, then were raised to the status of state currency, with a value equal to that of the dirhem.

The silver-copper monetary system could not be maintained by the Mamluk regime, which suffered from continuous political struggles and economic difficulties. In these circumstances, the value of the gold coins, which were traded by weight, rose higher every day, while the silver coins became scarce, and the copper coins became practically the only currency on the market.

The economic difficulties and the galloping inflation forced Faraj to introduce two monetary reforms. The first attempt, in 1401, was based on the return to the gold dinar as the monetary standard. When this attempt failed, Faraj introduced a second monetary reform in 1407, basing the value of the gold coin on the weight of the Venetian gold sequin.

In view of the monetary situation prevailing at the time of the shipwreck and the scarcity of gold and silver coins on the markets of that period, it seems unlikely that the ship carried such precious coins and that these were robbed before it sank.

—Excerpted from *From the Depths of the Sea*, published by the Israel Museum, Jerusalem in connection with a display of archaeological finds from undersea explorations sponsored by the Israel Dept. of Antiquities and Museums in cooperation with the Dept. of History of Maritime Civilizations at Haifa U.

Photographs by N. Slapak, M. Salzberger, Z. Radovan, S. Wachsmann and Y. Galili.

Text by Osnat Misch-Brandl, curator in charge and Ehud Galili.

Agam designs Rishon Le Zion bronze medal



The central synagogue of Rishon Le Zion, established in Israel in 1882, appears on a bronze medal designed by Yaakov Agam, a native of the settlement.

A bronze medal honoring the centennial of Rishon Le Zion, founded in 1882, has been designed by Yakov Agam, a native of the settlement.

A flag flown at Rishon Le Zion in 1885 later became the national flag of Israel; the "Ha-tikva," the national anthem of Israel, was first sung there; and in 1889, the Jewish National Fund was established there.

The first wine cellar of the new land was established by Baron de Rothschild in Rishon Le Zion.

The reverse of the medal shows a cluster of grapes against a Star of David. Victor Huster engraved the dies; Moshe Hecht was in charge of minting.

The medal measures 59 millimeters, weighs 94 grams.



JEWS and the MINTS of ISLAM

by Samuel Lachman, Haifa.

This paper serves as an introduction to the subject, and hopefully it will be followed by other articles dealing with various Islamic dynasties and countries. The *Encyclopedia Judaica* and Friedenberg¹, have, of course, mentioned Jewish minters in the Islamic World, but detailed research specifically devoted to this matter is still needed. In order to gain information about Islam and the Islamic countries, the reader will have to turn to the large number of books dealing with them. The socio-economic-political situation of the

Jews under the Islam is covered in the books of Stillman², and Bat Ye'or.³

The employment of non-Moslems in the mints of the Islamic countries had a religious background. The Koran prohibits usury (ribā)⁴. While the interpretation of usury under Mohammedan law was controversial among the various law schools⁵, unanimity exists in the main lines of the limitations imposed about the exchange of goods capable of usury (māl ribawī). Exchange is only permitted if transfer of ownership takes

place at once, so far as goods of the same kind are concerned, and then only in equal quantities. Gold and silver were generally regarded as *māl ribawī*.

Satisfaction of these particulars explain the employment of non-Moslems, mainly Jews, as far as the actual work with gold and silver is concerned.

However, certain ways were found to evade the prohibitions of the Koran. This is perhaps best shown by the way gold was sold in Egypt, as told by Samuel Bernard⁶, at the time of the French occupation:

The caravans coming from the west coast of Africa bringing Moslem traders to Egypt, carried bags containing gold dust and also gold jewelry. The bags had usually a value of about 244 Spanish piastres. The sale was carried out in the form that the gold was placed by the seller on one side. The buyer put the agreed number of Spanish piasters on the other side, and asked the seller, which lot pleased him more. The buyer takes the gold, and the silver rests with the seller. The buyers were usually Jewish *sarrāfs*.

Jews were never Directors of the Mint, but were always subordinate to a Moslem. In the course of time, many changes took place, but in general minting took place under the supervision of a *qadi* (judge)⁷. A number of descriptions of mints in Islamic countries are known, and these show more or less that the functions of the Jews differed widely⁸.

While the various functions of the Jews in the mints will be described under individual dynasties, one profession has to be explained specifically, i.e. the *sarrāfs*.

The *sarrāf* (or *sayref* or *sayrefi*, in Arabic and Turkish) is usually translated as *money changer*. The *sarrāf bāshi* is the *chief money changer*. This profession was mostly in Jewish hands, although others are also

known. A certain confusion exists about the functions of the *sarrāfs* and their connection with the mint. In other words, while some *sarrāfs* were connected with the mints, others were not. These functions varied over the times, and all what could be gathered from various sources will be presented here⁹. Coins were evaluated in the past according to the intrinsic value of their content of previous metals. It should be understood that while every goldsmith could practically act as *sarrāf*, not every *sarrāf* was a goldsmith.

The following list shows what could be found about the *sarrāfs*:

1. Money changers.
2. Employees of the mint for the counting and weighing of coins.
3. Lessees of the Mint.
4. Suppliers of previous metals to the mint (called *murid* in earlier times).
5. Assaying.
6. Employment by the Treasury for the evaluation of the coins, counting and detecting counterfeit coins.
7. Carrying out the introduction of new coins into circulation, and withdrawing obsolete coins, on behalf of the mint.
8. Tax farming. a) accompanying the tax farmer to evaluate the coins. b) acting as tax farmer.
9. Acting as bankers, or money lenders.
10. Lessees of other activities connecting with money, like customs, etc.

So far no mint mark, single letter or initials found on Islamic coins has been associated with a Jewish minter. The *Magen David* was an Islamic ornament under the name "Solomon's seal" in very early times, and its appearance does not indicate Jewish minters.

There are very few Hebrew chronicles, and the names of Jewish minters or the like, becomes frequently only known, when the individual held an important position in the community. To trace the names of as many Jews as possible who were

connected with Islamic mints is the aim of the research.

Bibliography.

El¹ Encyclopedia of Islam 1st edition, El² the same, 2nd edition.
1. Daniel M. Friedenberg. *Jewish Minters & Medallists*. Philadelphia 1976.
2. Norman A. Stillman, *The Jews of Arab Lands*. Philadelphia 1979 - 1979.
3. Bat Ye'or. *The Dhimmi. Jews and Christians under Islam*. Cranbury, N.J. 1985.
4. El¹ Vol. III s.v. Ribā. Sura III, 130 (Egyptian 136), Sura II, 275-280 (Egyptian 274-279) Verse numbers of the Koran are different in western counting, and in Egyptian counting.
5. Law schools, Sunni Islam: Hanafi, Mālikī, Shāfi'ī, Hanbali. Shī'ā sects: Imāmī, Ismā'īlī, Zaidī.
6. Samuel Bernard. *Les Monnoies d'Egypte*. Description d'Egypte 2nd ed. Paris 1825, pp. 427/8. - Samuel Dennis Bernard, a Catholic, was Director of the French Mint at Cairo during the French occupation in 1798/1800. He became later director of the La Rochelle Mint in France.
7. Stanley Lane-Poole. *A History of Egypt in the Middle Ages*. 4th ed. 1968. pp. 18 and 156. The Chief Qadi was the Director of the Mint. See also the mint descriptions.
8. a) El² - s.v. Dār al-Darb.
b) Ewliyā Chelebi. *Seyāhatname*, Vol X, p. 135.
c) Claude Cahen. *La frappe des monnaies en Egypte au VI^e/XII^e siècle d'après le Minhāj d'al-Makhzūmī*, in Dickran K. Koumjian. *Near Eastern Numismatics. Studies in Honor of George C. Miles*. Beirut 1974, pp. 335-338.
d) Manuscrit inedit Hadj Lahsen, in J.B. Brethes. *Contribution à l'histoire du Maroc par les recherches numismatique*. Casablanca 1939, pp. 253-267.
e) Samuel Bernard (above note 6)
f) Hayyim Habshush. *Travels in Yemen*. New ed. Jerusalem 1983. Hebrew p. 83 ff, Judeo-Arabic p. 250.
9. For the functions of the sarāfs etc. see the index in the following:
a. Stanford J. Shaw. *The Financial and Administrative Organization and Development of Ottoman Egypt 1517-1798*. Princeton, N.J. 1962.
b. Stanford J. Shaw. *Ottoman Egypt in the Age of the French Revolution*. Cambridge, Mass. 1966.

A JUDAIC TOKEN FROM TRIESTE

By S. Matalon, Tel-Aviv

A most interesting Judaic token of the Jewish community in Trieste (now Italy) of the 19th century recently appeared. Jews have dwelt in this city as far back as the 14th century. To this day a Jewish community exists, a small one numbering around 1500.

The token, in Italian:

Nro.

Si compiacerà di dare per pasti
ne giorno
da mangiare al present
Soldato nazionale al servizio di S. M. I. R. nostro
Augustissimo SOVRANO.

Dalla Cancelleria della Comunità Israelitica

TRIESTE, il dì 18
Il Cancelliere



TRIESTE, il dì 18

Please give meals
during days
to this national soldier
at the service of our august Sovereign
Trieste, the 18
from The Office of the Jewish Community.
The Office.

This token dates back to the 19th century when Trieste was alternately in the hands of Austria and France (today it is Italy). More information from the Jewish Community in Trieste was not available; their reply was that during World War II their archives were destroyed.

We may presume that it was given to Jewish soldiers serving in the armed forces, who were stationed in the area. They could not get Kosher food, or perhaps because there was a general lack of food.

The Jews living in Europe served in the armies of the countries in which they lived. The tragedy was that sometimes Jews of one country were at the front fighting Jews of and enemy country, killing each other. The document is another proof or reminder that Jews took part in wars on behalf of the countries where they lived.

JEWS AND JEWISH SUBJECTS ON COINS AND CURRENCY (A Continuation)

By David Paszamant

My thanks to Howard Cohen who sent me a rough translation of an article that appeared in *AUFBAU*, New York's Jewish-German newspaper that pertained to the "Jewishness" of Columbus. Quite a bit of the article has been cited in past articles of this continuing series but there was some new (at least to me) information that I will now pass along.



COLUMBUS

Columbus' son and his brother kept silent about his origin and his youth. This fact alone speaks in favor of a Jewish, rather than a converted-to-Christianity Columbus, a Marrano (secret Jew) who, in view of the terrible persecutions and consequences of the Inquisition, made sure that as little as possible would be known of him.

Additional evidence of Columbus' Jewishness are:

1. Columbus himself spoke about his long-standing, intensive contact with the Jewish and Marrano communities of Spain and Portugal.

2. In a letter in which he tells of the rise of the biblical David from shepherd to king, he writes, "*I am a servant of the same God, who elevated him (David) to this dignity.*"

3. His expedition report begins with the mention of the expulsion of the Jews from Spain.

4. In a document he speaks of the Second Temple in Jerusalem, and uses therewith the Hebrew expression "Second House" and the usual year 68 as the destruction of the Temple in keeping with Jewish tradition.

Several additional pieces of evidence come from Maurice David, who came from Germany and died in New York in 1938. David was a numismatist and a second-hand book-seller who unriddles these clues. Proof of the correctness is not available, but the interpretation is entirely believable and is therefore recognized by many historians, including Madariaga:

1. The letters that Columbus wrote, have in the upper lefthand area an ever-returning symbol, that Mr. David read as an abbreviation. of "*be'ezrat hashem*" (Hebrew for "with God's help"), an abbreviation still used on letters of religious Jews today.

2. And a row of more seldom and of different types of arranged initials, that from time to time appear above Columbus' signature, Mr. David interprets as "*Almighty Lord! God is full of compassion, he forgives evil, sins and violations of the law.*" If the interpretation is correct, the initials would symbolize the repentance that Columbus felt for his father's beliefs becoming untrue.

3. For a deciding reason for Columbus' journey there are instruments and tablets of Jewish scholars of that time. Joseph Vecinho, doctor of the king of Portugal, gave Columbus an instrument of his teacher, the king's astronomer, Abraham ben Samuel Zacuto, an Astrolabium out of copper. This device made it possible to predict the position of the sun from the sea with much greater precision than before; and tablets (tables), that did the same for the stars.

Both of these scientific instruments helped save Columbus and his people in a hopeless situation in which some natives had the upper hand. He could predetermine a lunar eclipse, and thereby threaten the Indians that he would rob them of their sun-light as he had the moon's light through his magical power.

Howard advises that the author of the article was Frederick R. Lachman. Again, my thanks to Howard for his efforts.

While on the subject of Columbus, I would like to mention a note that I received from Sol Riveles with a copy of an article on Columbus from an undisclosed source that also lends more credence to the 'Columbus was Jewish' theory. Some of the items mentioned in this article are:

1. Columbus addressed several personal notes to his son Diego in Hebrew.

2. Columbus left another diary written entirely in Hebrew.

3. His family name Colom (also known as Colombo, Colon, and Co-

lomo) was the same as that of Aaron Colom, a noted Jew from Saragossa, and Andre Colom, a Catalonian Jew who was burned as a heretic in 1479.

When Columbus appeared years later before King Ferdinand, he was known as "Don Cristobal Colon," and the King was aware that the family name was associated with Jews of his realm.

Columbus's family is believed to have fled Spain, possibly from Catalonia, after the pogroms and persecutions in the year 1391. They settled in Genoa, Italy, where Columbus was born. The Colombo family was engaged in wool-weaving like many *converso* Jews, but young Columbus soon turned his interests to navigation and the art of cosmography.

My thanks to Sol for his interest.

Again I invite all criticism to be addressed to the author at P.O. Box 215, New Brunswick, N.J. 08903.



Otto Lilienthal

Again, looking at the past I am reopening the question of Otto Lilienthal. Daniel Friedenberg questioned his Jewishness in a letter to me and with good reason I might add. But here is what the *Encyclopaedia Judaica* has to say about him:

"Lilienthal, Otto (1848-1896), German inventor and aeronaut. Born in Anklam, Pomerania, Lilienthal and his brother, Gustav, studied the flight of birds and while still at school succeeded in constructing a glider. During the next few years the brothers built many

gliders and executed a large number of flights. Lilienthal demonstrated the superiority of arched wings over flat-surfaced types, and brought gliding flight into a regular practice. He made over 2,000 flights, but finally while in flight his machine was upset by a sudden gust of wind, and he was killed near Rhinow. Lilienthal also made technical improvements in steam boilers, and designed children's building blocks. THE LILIENTHAL BROTHERS' JEWISH ORIGIN HAS BEEN DISPUTED." (Caps are mine.)

One of the sources mentioned in the *Encyclopedia Judaica* is *Juden im deutschen Kulturbereich* (1962). I think his inclusion in these references gives sufficient grounds to continue to include him as a Jew until someone can prove to the contrary.

A letter from George S. Pick of Arlington, Va. refers to the 200 Forint Hungarian coin issued in 1976 (Y-128). This coin was issued in commemoration of the Grand Duke Ferenc Rakoczy. He was the Grand Duke of Transylvania at the beginning of the 18th century and led the fight for Hungarian independence against the Austrian emperor. This coin shall be struck from my list.

Mr. Pick goes on to note that the Rakosi to whom I had reference was born Roth and was indeed a Jew. He was known to be violently anti-Zionist and anti-Jewish. No coins were issues bearing his effigy, but at least one (possibly more) stamps bear his image.

My thanks to Mr. Pick for his most enlightening letter.

One more letter has been received from Daniel Friedenberg bursting several more of my balloons. His letter, in part, reads as follows:

"I will not go into the question of Columbus because he is quite ambiguous in background, and, although I find the evidence very 'thin', you have yourself expressed doubts. I certainly would not include the names of his ships any more than I would include my underclothing appearing on stamp!

The real reason I am writing is the matter of Johann Strauss Jr. First of all, if his grandparents on his father's side were Jewish, that would give him two and not four Jewish grandparents. More important, Richter as far as I know, quotes in a very loose way. Strauss is never listed in any encyclopedia as a Jew or of Jewish origin. The statement that documents were 'suppressed' is again, using a kind word, ambiguous. I would like hard facts rather than general unsubstantiated statements. Do you know or did Mr. Richter quote any such documents and records to indicate this fact? Merely to pass along gossip is hardly proof.

As to Alexander Hamilton, this is simply nonsense. Rachel Fawcett was not Jewish, and is not 'reasonable' to assume she converted simply because she married a Jew, even in the 18th century. I can quote a dozen examples to the contrary. Furthermore, she was separated from her husband for a long period of time and had an affair with a Scotsman by the name of Hamilton during this period. There is no evidence to suppose that in any form he was Jewish although it is true that he had friendly relations with a half brother who was a product of the union at the time that his mother was living with her legal husband. So what?

I do not mean to exercise *pilpul*, but I felt it necessary in these cases. Any contrary evidence, I repeat, would be most welcome."

I would like to offer the following response to Mr. Friedenberg. Since he was the first to question Lilienthal as being Jewish, the only rebuttal I can offer is the quoted article from the *Encyclopedia Judaica*. As I quoted, the article states that Lilienthal's Jewish background has been questioned; this is certainly not proof that the man wasn't Jewish. His inclusion in the *Encyclopedia* certainly gives a good deal of credence to his having either been born Jewish or at least having descended from Jewish parents.

Including Columbus' ships certainly has a Jewish "connection" if indeed Columbus was Jewish. I would include a coin that depicted a building designed by a Jewish architect.

The matter of Johann Strauss is another situation entirely. Here I have quoted Richter, who I have found to be a fairly reliable source. If time permits, I will correspond with Mr. Richter and see if he has any further proof to offer.

I agree that Alexander Hamilton is complete conjecture but to call it "simply nonsense" is somewhat reckless. Perhaps Rachel Fawcett did convert to Judaism. If she did, then there would be no question that Hamilton was Jewish regardless of who his father was. Perhaps some research could be done on this matter by someone more knowledgeable in these matters than I am. Perhaps we could find out where and who performed the wedding ceremony of John Michael Levine to Rachel Fawcett. If they were married by an Orthodox Rabbi, Rachel would almost certainly have had to be converted before the marriage could take place. There is certainly enough uncertainty here to at least give some consideration without simply condemning it out of hand.

Grolier's *American Academic Encyclopedia* tells us that Hamilton was born on the West Indian island of Nevis in 1755. Since he was the illegitimate son of Rachel Fawcett Levine and James Hamilton, both of West Indian trading families, his exact birth date and the circumstances of his early life are difficult to determine.

With the above as a start, perhaps someone can give us some help in trying to determine a bit more about Rachel Fawcett Levine's background. Can any researchers help shed some light on this?

I appreciate Mr. Friedenberg's criticism but I do ask him to be a little more open-minded and to please offer some proofs to the contrary rather than just dismissing suppositions out of hand. In addition, I would hope that by introducing some con-

troversial subjects we can stir others to do additional research, or at the very least to offer various proofs either in support or in opposition to the presented thesis. None of what I write here is carved in stone.

Again any help on any of these subjects would be appreciated by the author.

Now for a few new pieces that have come to my attention since my last update.



Mexico has issued a 1985 500 peso coin that depicts Madero. I've mentioned him before as a person who claimed to have been descended from Marranos.

In 1954 the Rothschild bank in Tangier issued a 1 Hercules (1 ounce of gold).



In my last update I mentioned 2 bonds of the Confederate States of America that depicted Judah P. Benjamin. Those bonds were in denominations of \$500 and \$1,000. Now I have come across two more bonds in denominations of \$50 and \$100.

The Yemen Arab Republic has in circulation a 20 rial note (P9) that pictures the Dome of the Rock.

JEWISH SUBJECTS ON COINS

COUNTRY	CAT #	YEAR	SUBJECT	DENOMINATION
ANDORRA		1985	MADONNA	20D
AUSTRALIA			MERCHANT TOKEN OF ABRAHAM	
AUSTRALIA			MERCHANT TOKEN OF JOSEPH	
AUSTRALIA			MERCHANT TOKEN OF FRIEDMAN	
AUSTRIA	Y79		VARIOUS MADONNA	5 SCHILLING
AUSTRIA	Y118	1967	BLUE DANUBE	50 SCHILLING
AUSTRIA	Y131	1973	MAX REINHARDT	25 SCHILLING
AUSTRIA	Y138	1975	BIRTH OF STRAUSS	100 SCHILLING
AUSTRIA	Y168	1981	OTTO BAUER	500 SCHILLING
BAHAMAS	Y12	1967	SANTA MARIA	\$50 (g)
BAHAMAS	Y13	1967	COLUMBUS	\$100 (g)
BAHAMAS	Y25.1	1971	SANTA MARIA	\$50 (g)
BAHAMAS	Y25.3	1972	SANTA MARIA	\$50 (g)
BAHAMAS		1985	COLUMBUS	\$5
BAHAMAS		1985	SANTA MARIA	\$50 (g)
BAHAMAS		1985	COLUMBUS	\$25
BAHAMAS		1985	COLUMBUS	\$100 (g)
BAHAMAS		1985	COLUMBUS	\$2500 (g)
BARBADOS			TOKEN OF MOSES TOLANTO	½ CENT
BARBADOS			TOKEN OF MOSES TOLANTO	1 CENT
CANADA	Y81	1974	OLY. CANOEING	\$5
CANADA	Y88	1975	OLY. SWIMMING	\$5
CANADA	Y90	1975	OLY. SAILING	\$10
CANADA	Y91	1975	OLY. KAYAK	\$10
CANADA	Y92	1976	OLY. FENCING	\$5
CANADA	Y93	1976	OLY. BOXING	\$5
COLOMBIA	Y29.1	1891	COLUMBUS	50 CENT
COLOMBIA	Y29.1	1892	COLUMBUS	50 CENT
COLOMBIA	Y29.2	1892	COLUMBUS	50 CENT
COSTA RICA	Y35	1900	COLUMBUS	2 COL.(g)
COSTA RICA	Y36	1899	COLUMBUS	5 COL.(g)
COSTA RICA	Y37	1900	COLUMBUS	10 COL.(g)
COSTA RICA	Y38	1897	COLUMBUS	20 COL.(g)
CURACAO			J.J.N.	1 STUIVER
CURACAO			J.K. CO.	1 STUIVER
CUBA	Y46	1981	NINA	5 PESO
CUBA	Y47	1981	PINTA	5 PESO
CUBA	Y48	1981	SANTA MARIA	5 PESO
CUBA	Y49	1981	NINA	100 P(g)
CUBA	Y50	1981	PINTA	100 P(g)
CUBA	Y51	1981	SANTA MARIA	100 P(g)
CZECHOSLOVAKIA	Y102	1976	VIKTOR KAPLAN	100 KORONA
CZECHOSLOVAKIA	Y121	1982	OLBRACHT	100 KORONA
CZECHOSLOVAKIA	Y123	1983	KARL MARX	100 KORONA
DOMINICA	Y6	1978	GRAF ZEPPELIN	\$20
DOMINICA	Y10	1979	BEGIN	\$20
DOMINICA	Y11	1979	BEGIN	\$150 (gold)
DOMINICA		1979	BEGIN	\$300 (gold)
EAST GERMANY	Y20	1968	KARL MARX	20 MARKS
EAST GERMANY	Y22	1961	HEINRICH HERTZ	5 MARKS
EAST GERMANY	Y30	1971	ROSA LUXEMBOURG	20 MARKS
EAST GERMANY	Y35	1972	BUCHENWALD	10 MARKS
EAST GERMANY	Y36	1972	HEINRICH HEINE	10 MARKS
EAST GERMANY	Y40	1973	OTTO LILIENTHAL	5 MARKS
EAST GERMANY	Y69	1979	ALBERT EINSTEIN	5 MARKS
EAST GERMANY	Y71	1979	NATHAN THE WISE	20 MARKS
EAST GERMANY	Y90	1983	KARL MARX	20 MARKS
WEST GERMANY	Y156	1983	KARL MARX	5 MARKS
WEST GERMANY		1984	MENDELSON	5 MARKS
GERMANY	Y69	1929	GRAF ZEPPELIN	3 MARKS

GERMANY	Y70	1929	GRAF ZEPPELIN	5 MARKS
EGYPT	Y150	1974	OCTOBER WAR	5 PIASTRES
EGYPT	Y151	1974	OCTOBER WAR	10 PIASTRES
EGYPT	Y152	1974	OCTOBER WAR	1 POUND
EGYPT	YA152	1974	OCTOBER WAR	5 POUND (gold)
EGYPT	Y164	1976	REOPEN SUEZ	1 POUND
EGYPT	Y217	1980	PEACE TREATY	10 PIASTRES
EGYPT	Y218	1980	PEACE TREATY	1 POUND
EGYPT	Y219	1980	PEACE TREATY	1 POUND (gold)
EGYPT	Y220	1980	PEACE TREATY	5 POUND (gold)
EGYPT	Y221	1980	PEACE TREATY	10 POUND (gold)
EGYPT	Y233	1981	3RD ANN. SUEZ	1 POUND
EGYPT	Y246	1981	3RD ANN. SUEZ	1 POUND (gold)
EGYPT	Y263	1982	RETURN OF SINAI	1 POUND
EL SALVADOR	Y6		VARIOUS COLUMBIS	50c
EL SALVADOR	Y7		VARIOUS COLUMBIS	1 PESO
EL SALVADOR	Y7a		VARIOUS COLUMBIS	1 PESO
EL SALVADOR	Y37	1984	COLUMBUS	1 COLON
HAITI	KM16	1973	COLUMBUS	25 GOURDE
HAITI	KM46	1973	COLUMBUS	100 G(g)
HAITI	Y47	1977	SADAT & BEGIN	100 GOURDE
HAITI	Y58	1977	SADAT & BEGIN	200 GOURDE(g)
HUNGARY	Y155	1983	CZOBEL	100 FORINT
IRAN	Y171	1980	JERUSALEM	1 RIYAL
IRAN		1982	JERUSALEM	1 RIYAL
JAMAICA	Y38	1972	NINA	\$20 (g)
JAMAICA	Y40	1975	COLUMBUS	\$10
JAMAICA	Y41	1975	COLUMBUS	\$100(g)
JORDAN	KM5	1969	BETHELHEM	¾ DINAR
JORDAN	KM6	1969	JERUSALEM	1 DINAR
JORDAN	KM11	1969	JERUSALEM	25 DINAR(g)
JORDAN	Y33	1980	JERUSALEM	½ DINAR
KUWAIT	Y15	1981	JERUSALEM	5 DINARS
KUWAIT	Y16	1981	JERUSALEM	100 DINARS(g)
MEXICO	Y92		VARIOUS F.I. MADERO	20 CENT.
MEXICO	Y80		VARIOUS F.I. MADERO	25 CENT.
MEXICO	Y79	1960	HIDALGO-MADERO	10 PESOS
MEXICO		1985	F.I. MADERO	500 PESOS
NETHERLANDS ANTILLES	Y29	1982	MIKVE ISRAEL	50 GUILDER
PARAGUAY	KM80	1974	ALBERT EINSTEIN	150 GUARANIES
PARAGUAY	KM93	1974	ALBERT EINSTEIN	1500 GUAR.(g)
PARAGUAY	KM105	1974	ALBERT EINSTEIN	3000 GUAR.(g)
PARAGUAY	KM115	1974	ALBERT EINSTEIN	4500 GUAR.(g)
POLAND	Y94	1978	JANUSZ KORCZAK	100 ZLOTYCH
POLAND	PR.258	1978	JANUSZ KORCZAK	100 Z. PATTERN
POLAND	Y98	1979	H. WIENIAWSKI	100 ZLOTYCH
POLAND	PR.263	1979	H. WIENIAWSKI	100 Z. PATTERN
POLAND	Y103	1979	LUDWIK ZAMENHOF	100 ZLOTYCH
POLAND		1979	LUDWIK ZAMENHOF	100 Z. PATTERN
POLAND		1980	LODZ	20 ZLOTYCH
PORTUGAL		1981	PEREIRA	100 ESC.
RUSSIA	Y191	1983	KARL MARX	1 RUBLE
SAN MARINO	Y162	1984	ALBERT EINSTEIN	L.500
SUDAN	Y74	1980	DOME OF THE ROCK	L.5
SUDAN	Y75	1980	DOME OF THE ROCK	L.10
SUDAN	Y76	1980	DOME OF THE ROCK	L.25 (g)
SUDAN	Y77	1980	DOME OF THE ROCK	L.50 (g)
SWITZERLAND	Y62	1979	ALBERT EINSTEIN	5 FRANCS
SWITZERLAND	Y63	1979	EINSTEIN FORMULA	5 FRANCS
SWITZERLAND	Y62	1979	ALBERT EINSTEIN	5 FRANCS
SWITZERLAND	Y63	1979	ALBERT FORMULA	5 FRANCS
TANGIER			ROTHSCHILD	1 OZ. G
TIERRA DEL FUEGO		1889	POPPER	1 GRAMO
TIERRA DEL FUEGO		1889	POPPER	5 GRAMOS

TURKS & CAICOS	Y8	1975	COLUMBUS SHIPS	20C
UNITED STATES		1892	COLUMBUS	.50
UNITED STATES		1893	COLUMBUS	.50
UNITED STATES		1909	V.D.BRENNER	.01
UNITED STATES		1985	LIBERTY-LAZARUS	\$.1
VATICAN	1984	MADONNA		500 LIRE
YEMEN	KM17	1975	JERUSALEM	15 RIYAL
YEMEN	KM22	1975	JERUSALEM	100 RIYAL

LODZ GHETTO

LODZ	TN1	1942		10 PFENNIG
LODZ	TN5	1942		10 PFENNIG
LODZ	TN2	1943		5 MARK
LODZ	TN3	1943		10 MARK
LODZ	TN4	1943		20 MARK

JEWISH SUBJECTS ON CURRENCY

COUNTRY	CAT #	SUBJECT	DENOMINATION
AUSTRIA	P138	VIKTOR KAPLAN	1000 SCHILLING
CANADA	VARIOUS	RASMINSKY	VARIOUS
CANADA		HART'S BANK	VARIOUS
C.S.A.	VARIOUS	BENJAMIN	VARIOUS
C.S.A.		BENJAMIN	\$500 BOND
C.S.A.		BENJAMIN	\$1000 BOND
COSTA RICA	VARIOUS	COLUMBUS	VARIOUS
CURACAO		MADURO & CURIEL'S BANK	
CURACAO		S.E.L. MADURO & SONS BANK	
EAST GERMANY	P26	KARL MARX	100 MARKS
EAST GERMANY	P31	KARL MARX	100 MARKS
EL SALVADOR	VARIOUS	COLUMBUS	VARIOUS
INDIA	VARIOUS	GUBBAY	VARIOUS
IRAN	P138	DOME OF ROCK	1000 RIALS
ITALY	P76	COLUMBUS	VARIOUS
JORDAN	P10	DOME OF ROCK	1 DINAR
JORDAN	P12	BANIAS	10 DINAR
JORDAN	P15	DOME OF ROCK	1 DINAR
MEXICO	P728	F.I. MADERO	500 PESOS
NETHERLANDS	P84	KING SOLOMON	25 GUILDER
NETHERLANDS	P94	de ESPINOZA	1000 GUILDER
NICARAGUA	VARIOUS	COLUMBUS	VARIOUS
PORTUGAL	P70A	GARCIA de ORTA	20 ESCUDOS
PORTUGAL	P86	PEDRO NUNES	100 ESCUDOS
PUERTO RICO	VARIOUS	COLUMBUS	VARIOUS
UNITED STATES	COLONIAL	BENJAMIN LEVY	
UNITED STATES	COLONIAL	BENJAMIN JACOBS	
UNITED STATES	VARIOUS	MORGENTHAU	VARIOUS
UNITED STATES	VARIOUS	BLUMENTHAL	VARIOUS
UNITED STATES	F18	COLUMBUS	\$1
UNITED STATES	F19-39	COLUMBUS	\$1
UNITED STATES	F394-408	COLUMBUS	\$5
UNITED STATES	F781-809	COLUMBUS	\$5
UNITED STATES	F1136-41	COLUMBUS	\$5
UNITED STATES	VARIOUS	HAMILTON	\$10
UNITED STATES		ANGLO & LONDON PARIS N.B.	
VARIOUS	VARIOUS	CARVALHO'S "CHILD W/ RABBIT"	
YEMAN	P9	JERUSALEM	20 RIALS

Some Errors of the Outgoing Sheqel Coinage

by Samuel Lachman, Haifa

50 Sheqalim Cracked Die



There is a fine line running across the obverse of the 50 Sheqalim 5744 (1984) coin. It starts at left near the State Emblem and runs into the ancient coin. A similar line starts at the right edge. Several such coins have been noted.

II.



Part of the English "Sheqalim" is missing. The obverse is not affected.

100 Sheqalim Filled Dies 5745 (1985)

I.



The Arabic inscription "Israel" on the obverse is missing. The reverse is normal.

Die Crack in 1 Sheqel 5743-1983



The illustrated die crack observed on a 5743-1983 one sheqel coin, runs from the top of the cup on the obverse at left to the outer edge. Although this variety was found only once, it is so striking that it seems advisable to bring it to the attention of numismatists.—by Samuel Lachman, Haifa

PALESTINE MANDATE CANCELLED SPECIMEN NOTES—AN UPDATE

by MORTY ZERDER, N.L.G.

This article supplements recent articles published in *The Shekel* by Sylvia Haffner Magnus and Howard Berlin. It brings new, late information to the collector.

Prior to this article, two sets of known notes were in the British Museum and the Kagan-Marimba Collection in the U.S. In each case, the notes were of the 1927 issue with the exception of the 100 pound note of 1942. The British Museum Collection contains the 500 mil, 1 pound, 5 pound, 10 pound and 50 pound of 1927 with the addition of the 100 pound 1942. The Kagan-Marimba Collection contains the set from the 500 mil through the 50 pound, all 1927. Photos of these notes were in the Berlin article (*The Shekel*, Sept.-Oct. 1985) while the set in the Brit-

ish Museum is shown in the Haffner-Kagan book, "*Israel's Money and Medals*," dated 1970. It is the purpose of this article to fill in the gaps with notes known to the author.

In the case of the 500 mil, I have seen these dated 1939 and 1945. I have seen 1 pound notes dated 1929, 1939 and 1944. As to the 5 pound notes, I have seen 1929, 1939 and 1944. With reference to the 10 pound, I have seen 1929, 1939 and 1944. 50 pound notes known to me are dated 1929 and 1939.

These dates, together with the notes of the British Museum and the Kagan-Marimba Collection constitute 19 of the 22 possible notes. The only notes not accounted for are the 500 mil 1929 and the 100 pound 1927 and 1929.

KNOWN NOTES

	1927	1929	1939	1942	1944	1945
500 Mil	X		X			X
1 pound	X	X	X		X	
5 pound	X	X	X		X	
10 pound	X	X	X		X	
50 pound	X	X	X			
100 pound				X		



FOR THOSE INTERESTED IN THE NOTES,
DATES AND QUANTITIES KNOWN:

500 Mil	1927	— 3 known
500 Mil	1929	— unknown
500 Mil	1939	— unique
500 Mil	1945	— unique
1 Pound	1927	— 3 known
1 Pound	1929	— unique
1 Pound	1939	— unique
1 Pound	1944	— unique
5 Pound	1927	— 3 known
5 Pound	1929	— unique
5 Pound	1939	— unique
5 Pound	1944	— unique
10 Pound	1927	— 3 known
10 Pound	1929	— unique
10 Pound	1939	— unique
10 Pound	1944	— unique
50 Pound	1927	— 3 known
50 Pound	1929	— unique
50 Poun	1939	— unique
100 Pound	1927	— unknown
100 Pound	1929	— unknown
100 Pound	1942	— 2 known

The author would appreciate hearing from anyone who has seen any of the above missing members. Please

address correspondence to Morty Zerder, P.O. Box 8, Middle Island, NY 11953.

HERE'S A WAY TO LIVE FOREVER

Providing for the American Israel Numismatic Association in your Will is a very important way for you to give support. A bequest to AINA is a meaningful way for you and your good works to live on and on. It will enable us to continue to disseminate information on the interests we share through our publications, our conventions, our educational programs for the dozens of AINA clubs, our study tours to Israel and our planned library.

There are a number of ways to provide for AINA in your will and

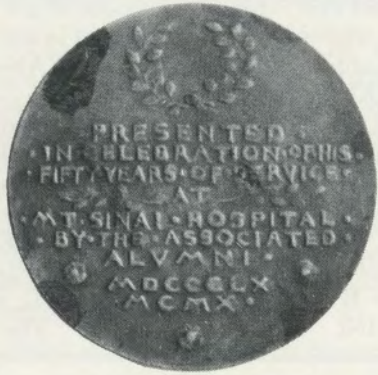
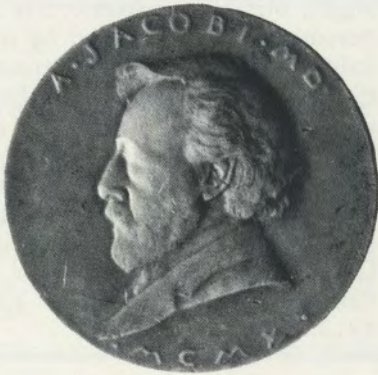
at the same time produce substantial estate tax savings. It starts with your designation of AINA to receive cash, coins, books or real property. AINA shares your memory with thousands of numismatists of Tomorrow.

Speak to your Attorney or your Accountant for the details on how to include AINA in your will now. All too soon—its too late.

**AMERICAN ISRAEL
NUMISMATIC ASSN.
P.O. Box 25790
Tamarac, Florida 33320**

The Father of American Pediatrics

by Peter S. Horvitz



Abraham Jacobi, long thought of as the founder of American pediatrics, was born in Hartum, Germany in 1830. He attended Bonn University, first as a student of Semitic languages, but later as a student of medicine. Dr. Jacobi graduated from Bonn University in 1851. By the time of his graduation, Dr. Jacobi, like so many intellectuals and idealists of his time there, had become involved in the revolutionary movement sweeping across Europe in 1848.

This gentle pediatrician of the future shared the same political current as Marx and Engels, even rising to a position of leadership in the revolutionary movement in Germany. He was arrested in 1851 and imprisoned, first in Berlin and then in Cologne. He escaped in 1853 and made his way to New York.

It was in New York that the true life work of Dr. Jacobi got under way. For the next sixty-six years Dr. Jacobi served as a model for his fellow physicians through the example of his own medical skill, through his inventiveness and originality, through his teaching, and through his writings.

Among Dr. Jacobi's important contributions to medicine were his invention of a laryngoscope in 1854,

his insistence on the boiling of milk, and his use of intubation of the throat in place of tracheotomy. He wrote on numerous aspects of pediatrics and midwifery, including special studies on problems of the throat, the intestines, and the thymus gland, as well as works on infant and child care and diet. Collected editions of Dr. Jacobi's writings appeared in 1898 and 1909.

Dr. Jacobi was first appointed to lecture on children's illnesses in 1857. In 1860, the first chair in pediatrics in New York was founded for him at the New York Medical College, where he taught until 1865.

From 1860 on he was also associated with Mt. Sinai Hospital in New York, where he had organized the children's ward. From 1865 to 1870, Dr. Jacobi taught at the University of the City of New York and, from 1870 until 1892, he taught at the College of Physicians and Surgeons. He also, during this time, had connections with Columbia University.

In 1910, in honor of fifty years of service at Mt. Sinai, Dr. Jacobi was honored with the present medal.

The medal is bronze and measures 51 millimeters. It was designed by the noted American art nouveau medallist John Mowbray-Clarke. It

was struck by the Medallic Art Company of Danbury, Connecticut. On the obverse, the medal bears a bust of Dr. Jacobi facing left, with the inscription "A.JACOBI.MD." above the bust and ".MCMX." under it. Directly under the cut of the bust is the signature of the artist, "MOWBRAY-CLARKE."

The reverse, under a wreath and with small decorative greenery and flowers, has the following inscription: "PRESENTED IN CELEBRATION OF HIS FIFTY YEARS OF SERVICE AT MT SINAI HOSPITAL BY THE ASSOCIATED ALUMNI MDCCCLXCMX." The

edge of the medal is marked with "MED. ART CO." and a "D" within a diamond.

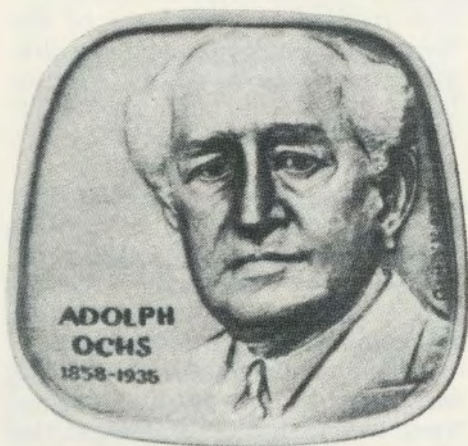
Dr. Jacobi was described by a contemporary as being "of a short, slight, but elastic frame, his whole person being dominated by a large splendid head,—leonine, magisterial with a crown of bushy hair; he was the living embodiment of an ancient high-priest of knowledge."¹

This remarkable man, doctor, inventor, and teacher, was captured for later generations through Mowbray-Clarke's beautiful portrait. Dr. Abraham Jacobi died in New York in 1919.

Footnote

¹L. H. Garrison in *The Encyclopedia of Jewish Knowledge*, ed. Jacob De Haas (New York, 1944), p. 236.

OCHS MAGNES MUSEUM MEDAL



Honoring Adolph Ochs is this two-inch medal available from the Judah L. Magnes Memorial Museum, commissioned on the occasion of Ochs' admission to the Jewish-American Hall of Fame.

Adolph Ochs, the pioneering publisher of the *New York Times*, is the 1985 inductee into the Jewish-American Hall of Fame and will be honored with a medal commissioned in his honor.

The 2-inch, 2.5-ounce medals are to be minted in four metals: antique bronze, pewter, silver and 10-karat

gold. Serially numbered on the edge, there will be a maximum of 750 of the bronze medals available; 75 are pewter; 250 are of the silver; and 35 are of the gold.

Medals purchased can be used as a tax-deductible contribution to the Magnes Museum, 2911 Russell St., Berkeley, Calif. 94705, from where the medals can be ordered.

Israel Trade Coin Varieties, 1974

by Samuel Lachman, Haifa

Preface.

In view of the articles by Dov Basker about the Israel One Lira Coins of 1974 *The Shekel*, Vol. XIV, NO. 3, May/June 1981, pp. 25/27, and Vol. XV, No. 4, July/Aug. 1982, pp. 29/31, attention is drawn to the writer's article "Israel Trade Coin Varieties, 1974."

Sylvia Haffner reported in the July issue of *World Coins* that a number of the Israel trade coins of 1973 were minted partly in Israel, and partly abroad. It appears that at least some of the 1974 coins were also struck in a similar way. While full information is not yet available, it is possible to point out the differences of the one lira, 10 agorot and one agora

This article appeared in *World Coins*, Vol. 11, No. 12, Dec. 1974, pp. 2422/23. At the time the full minting particulars of the coins were not known. The article was abstracted in *Numismatic Literature of the American Numismatic Society*, No. 94/364 (Sept. 1975). The article is presented here for the convenience of the readers of *The Shekel*.

coins. Each of these denominations exists in two varieties which show differences in the date line 5734 or:

חשל"ד

This seems to indicate that the same master die was used, but each of the mints prepared the date line separately. It is most likely that other denominations may also have been struck at two mints.

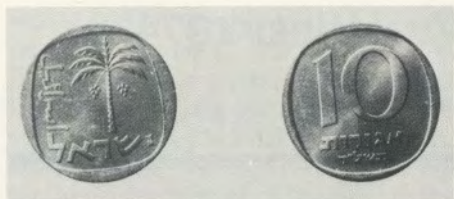
The differences are as follows:



1 lira. Type I. Obverse, letters round high rim. Reverse, date line 7¾ mm long, large dashes one mm. long. High rim.



Type II. Obverse, letters flat, low rim. Reverse, date line eight mm. long, small dashes ¾ mm. long. Low rim.



10 agorot. Type I. Reverse, date line $6\frac{1}{2}$ mm. long, letters flat, large dashes.

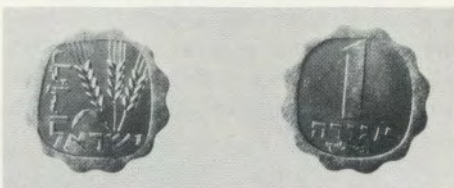


Type II. Date line $6\frac{3}{4}$ mm. long, letters round, small dashes.

The obverses show differences which are too minute to describe.



One agora. Type I. Obverse, last Hebrew letter of Israel (Lamed) normal. Grains normal size. Reverse, date line six mm. long, large dashes, raising above the letters. Large frame $15\frac{1}{2}$ mm. wide, horizontally.



Type II. Obverse, last Hebrew letter of Israel (Lamed) small serif at right top. Grains smaller (?). Reverse, date line $5\frac{3}{4}$ mm. long, small dashes ending at the top of the letter. Small frame, horizontal width 15 mm.

Uncirculated coins of Type II seems to have a much more polished surface.

The Final Mintage Figures of Israel's Trade Coins 5744 - 5745 (1984 - 1985)

by Samuel Lachman, Haifa

5744 - 1984

Denomination	Mint	Quantity
10 new agorot	Jerusalem	500,000
½ Sheqel	Jerusalem	250,000
1 Sheqel (	Jerusalem	2,205,000
(	Ottawa	30,000,000
5 Sheqalim (	Chile	9,000,000
(	Jerusalem	8,389,400
10 Sheqalim	Jerusalem	31,950,200
50 Sheqalim	Jerusalem	13,993,658
100 Sheqalim (	Ottawa	15,000,000
(	Jerusalem	15,028,433
10 Sheqalim	Jerusalem	2,000,000
Hanukka (issued 1983)		
10 Sheqalim Herzl	Basel	2,002,500
50 Sheqalim, Ben Gurion.	Paris	1,000,000

5745 - 1985

1 Sheqel	Jerusalem	500,000
5 Sheqalim	Jerusalem	250,005
10 Sheqalim (	Jerusalem	15,864,436
(	Stuttgart	10,000,000
50 Sheqalim	Jerusalem	1,000,100
100 Sheqalim	Jerusalem	19,637,806
100 Sheqalim Han- ukka	Jerusalem	2,000,000
(issued 1984)		
100 Sheqalim Jabo- tinsky	Paris	2,000,000

The Annual Report of the Currency Department of the Bank of Israel does not mention any quantities of the 5745 - 1985 mintings of the New Sheqel Series.

**PLAN NOW TO SHOW
THIS SHEKEL TO A NEIGHBOR
TO GET A NEW MEMBER FOR AINA**

BRASS TOKENS RECALL ISRAEL BIRTH PANGS

By DAVID T. ALEXANDER, N.L.G.

The year was 1936, the location, British-mandated Palestine, a Holy Land wreathed in the flames of the outburst of hysterical violence called by the British the Arab Uprising.

Leading the Arabs was a figure whose qualities included fanatical hatred first of the British, then of the Jews: the Grand Mufti of Jerusalem, Muhammad Said Haj Amin Hussein, by turns a supposed religious leader of Palestine's Muslim Arabs by British appointment; past master in assassination, largely of potential Arab rivals among the educated classes; and instigator of riot and violence.

At this time, progress toward the creation of a Jewish National Home had included the settlement of some 450,000 persons in the Yishuv, the Jewish community in the Holy Land. The Arab population, swollen by new arrivals attracted by the availability of jobs created by Jewish initiative in developing the long-neglected land, exceeded one million.

Palestine had reached a flashpoint by 1936. The mufti and his henchmen saw the rapid development, the new roads, forests, groves and farms as dangers and Jewish threats to their interests and to those of the Arab community and its traditional leadership.

Stirred to some degree by German nazi propaganda and by Italian Fascist dictator Benito Mussolini's public bombast on behalf of Islamic interests everywhere, (*il Duce* had only recently had himself proclaimed "Protector of Islam" in public ceremonies in Tripoli, Libya), the mufti set 1936 as the year to drive both Briton and Jew from Palestine.

The British discovered that Palestine was going to be the most expensive possession, requiring more regular army troops and heavily armed police troops than the territory's productive value to the empire seemed to justify.

The contrast between Arab and Jewish life styles was already sharply apparent. The Arab leadership consisted of the mufti and those unquestionably loyal to him; all others had a way of buying a bullet from the mufti's busy squad of assassins. It is estimated that at least 1,000 of the next generation of Arab leaders died in this sterile operation.

Arab fighters from the rocky hill villages were fanatical, but characterized by a well-wisher, Sir John Bagot Glubb, the famed Glubb Pasha of the Arab Legion, as hysterical to the point of uselessness, exhibiting conduct "similar to that of Jewish zealots during the ancient Maccabean and Roman revolts," the British officer was to write in the aftermath.

The perspicacious English militarist summed up the situation with pitiless candor when he pointed out "that you had a modern European civilization opposed to a much more numerous local population which was without technical knowledge and modern skills, and which was uncontrollably excitable and emotional."

The Arab tendency, personified by the mufti, was to blame failure of any kind on "traitors," according to Glubb Pasha, "when something went wrong, somebody had to be a traitor because that was the only possible explanation of why things had gone wrong."

The "modern European civilization" of which he spoke would ultimately create the State of Israel, launched by a fighting population which developed an almost incredible ability to improvise, make-do, create all the basic necessities of war and statehood out of the most unpromising situations, and the Yishuv's response to the 1936 violence foreshadowed this skill.

The Jewish community, unlike the Arab, was just that: a community closely knit together by a sturdy infrastructure and internal organization, capable of mobilization and above all, substantial self-sacrifice in time of maximum need.

At least four of the principal Jewish organizations collaborated in formulating a response to the Arab violence which began in April 1936, the Jewish Agency and the *Vaad Leumi*, or National Council of Palestine's Jews.

The Jewish Agency was the body recognized by the British authorities as the official representative of the Yishuv, while the National Council was a kind of "shadow government" with no official status.

The Jews' defense organization, the *Haganah*, led by Saul Avigur; and General Secretary David Remez of the monolithic *Histadrut* labor organization were also deep in plans to counter the Arab threat.

These organizations collaborated to create a volunteer body called in Hebrew *Kofer Hayishuv*, Redemption of the Community, to supervise

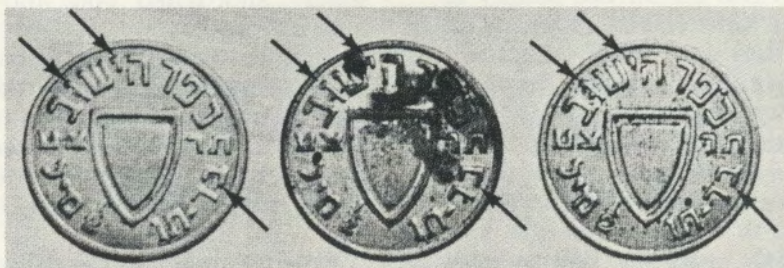
an elaborate but purely voluntary and far-reaching internal community self-taxing system. Money in healthy amounts was needed, and at once. Money for arms, training of part-time *Haganah* soldiers; money to operate not only a basic armed force, but for administration of the shadow government, an agency without the legal power to enforce taxation or strike coinage.

At this time, the currency in circulation was issued by the non-political Palestine Currency Board, which supervised both coins and paper money. The smallest coin was the bronze mil, equal to one-thousandth of a Palestine pound; coins of two, five, ten, twenty, fifty and one hundred mils were in daily use.

The internal taxes proposed by *Kofer Hayishuv* required odd amounts to be charged on purchases of all kinds of staples, from margarine to gasoline, and change in the amount of one-half mil was going to be a necessity. Since there was no half-mil coin, *Kofer Hayishuv* was obliged to provide one.

The result was the now-famous "Haganah Defense Token," more properly the *Kofer Hayishuv* token, an 18 millimeter, uniface brass piece of exceedingly simple design and fabric, struck for the taxing body which in legal theory had no right to produce what became in all but name a circulating minor coin.

The *Haganah* oversaw the striking of the pieces, which was done under tight security in a factory of the Pliz



See text for detailed explanation of varieties A, B, C.

Metal Works in Holon, an industrial suburb of Tel Aviv. By some coincidence, Holon was to be the site also for the striking of many of the aluminum 25-mils coins, independent Israel's first official coin in 1948-49.

A Pliz staffer named Markovetzki built a coining press capable of striking three uniface tokens from sheet brass on hand at the factory. In a two-step operation, the pieces were struck three abreast, the coil of thin brass was advanced and the three pieces were then cut out of the sheet, resulting in many off-center pieces.

Collectors have noted the frequent uneven coloration of surviving tokens, which can present blackened areas on otherwise yellow brass surfaces. This is because no annealing or finishing was done to either the brass sheet or the finished tokens, which were sold to Jewish businesses as they came from the Pliz press.

Sold at face value of one half mil, the pieces initially cost the issuer money, as they cost more than a half-mil to produce. The actual striking occupied several months of 1938, ending in October or early November of that year.

The late Israeli numismatist Mordechai Yaffe placed the number struck as 510,000, no mean feat under the circumstances of 1938. Businesses bought lots of the tokens, to reissue them as change after a purchase with Kofer Hayishuv tax was computed. The public readily accepted the brass pieces, finding them handy in day-to-day commerce.

The British authorities simply ignored the Kofer Hayishuv tokens, although they may have technically violated the coinage statutes of the mandatory regime.

Palestine's Arabs had only limited contact with the brass pieces, due to the general tendency of the two communities to trade within the fold, rather than cross the line in daily commerce.

Although the dies for the half-mil tokens were supposed to be identical, there are in fact three significant varieties, traceable to the hand cutting of the designs under rushed and cramped circumstances. All are generally alike, with the plain shield, outlined with a raised line, at the center of the obverse, Kofer Hayishuv's own emblem.

At top, reading from right to left, is the Hebrew inscription "Kofer Hayishuv," with the divided date 56-99 flanking the shield. This Hebrew calendar date corresponds to 1938.

At the bottom appears the statement "Bar Tav ½ mil." A "Tav" was the tag attached to merchandise to indicate that the Kofer Hayishuv tax was properly paid; the tokens were therefore officially "Bar Tav", sons of the tagging system.

Varieties A, B, C

As mentioned earlier, there was no separate reverse design, as the strip from which the tokens were punched was not very much thicker than foil. The obverse design is reiterated as a kind of mirror image in intaglio on the reverse.

The earliest way to determine the three varieties is by the size and configuration of the Hebrew letter "Yod" in the inscription "Kofer Hayishuv." The "Yod" is the small, apostrophe-like letter, fifth from the right at top.

Known to Judaica specialists as varieties a, b, and c, the three might be characterized as long, tailed Yod; square, shorttailed Yod; and short, blob-like Yod.

Another distinguished letter is the "Vav", second to the last in the top inscription. In type a, the upright part of the letter appears to lack any raised dot in front; the latter two types have a large and noticeable dot.

Type b can be distinguished from c by another detail, the short or long



The wedding ring of Kofer Hayishuv.

“foot” of the Hebrew letter “Tav” in the “Bar Tav” inscription at lower right.

In addition to raising several million Palestine pounds for defense purposes, these Kofer Hayishuv pieces have another historical significance as the first tokens struck by the organized Jewish community in Palestine, struck by the leaders of the whole *Yishuv* for the use of all, and in this manner the tokens can be legitimately regarded as numismatic forerunners of independent Israel’s coinage, commencing 10 years later in 1948.

The half-mil tokens circulated freely side by side with the mandate coinage until this was withdrawn after the proclamation of the State of Israel. In the hectic first-things-first bustle of the new-born state, nobody paid any attention to the fate of these redeemed tokens, and it is not known today what disposition was made of those recovered.

It seems certain to Israeli numis-

matists that only a few thousand, if that many, escaped redemption. With the present rise in interest in all Holy Land numismatic items, the Kofer Hayishuv pieces are in some demand. One difficulty for collectors has been telling the three varieties apart. Hopefully, this review will aid in this task.

There is another Kofer Hayishuv item which appears very rarely on the numismatic market, the nickel-brass wedding ring created as part of the financing campaign of the 1930’s and the Second World War. The committee issued a call for gold, in jewelry, coin or bar form. Wedding rings were the only gold many pioneer families possessed, but many were to step forward and sacrifice this especially personal gold.

Each donor received this replacement band, bearing the simple inscription in raised letters, “Kofer Hayishuv,” Redemption of the Community. Surely no inscription could be more fitting.

**The AINA Educational Library of slides and tapes
is available free to all interested groups.**

Write for a free list and details.

BE A WINNER!



TOP RECRUITERS MEMBERSHIP REPORT

MAY 1, 1986 to APRIL 15, 1987

AINA ELECTED OFFICERS

J.J. VAN GROVER	2
SYLVIA H. MAGNUS	3

WORKING MEMBERS

MICHAEL DRUCK	5
JUDAH KARTEN	1
BARBARA G. KRESH	1
FAYE STERN	1

**Enter Our Membership Builder's Contest,
May 1, 1986 to April 15, 1987.**

First Prize: AINA Bicentennial Bronze & Silver
Set 1976 (mintage 500)

Second Prize: Jerusalem Numismatic Meeting
Medal 1979 Uniface Bronze
(mintage 500)

Third Prize: Masada Silver medal 27mm
(3,000 mintage)



BOUND VOLUMES
OF TWO SPECIAL ISSUES
of
THE SHEKEL
Titled:
NUMISMATICS OF THE HOLOCAUST

May be ordered at \$12.50, postpaid

•
AINA, P.O. Box 25790, Tamarac, FL 33320

FOR YOUR HOME — I.N.S. CLUB
OR LOCAL LIBRARY SHELF
BOUND VOLUMES OF *THE SHEKEL*

CLOTH-BOUND, GOLD IMPRINTED
VOLUMES 15-16 (1982-1983) and 17-18 (1984-1985)

CONTAIN TWO YEARS
OF THE BIMONTHLY JOURNAL
OF THE
AMERICAN ISRAEL NUMISMATIC ASSOCIATION

\$17.50 per volume, postpaid

SEND CHECK TO:

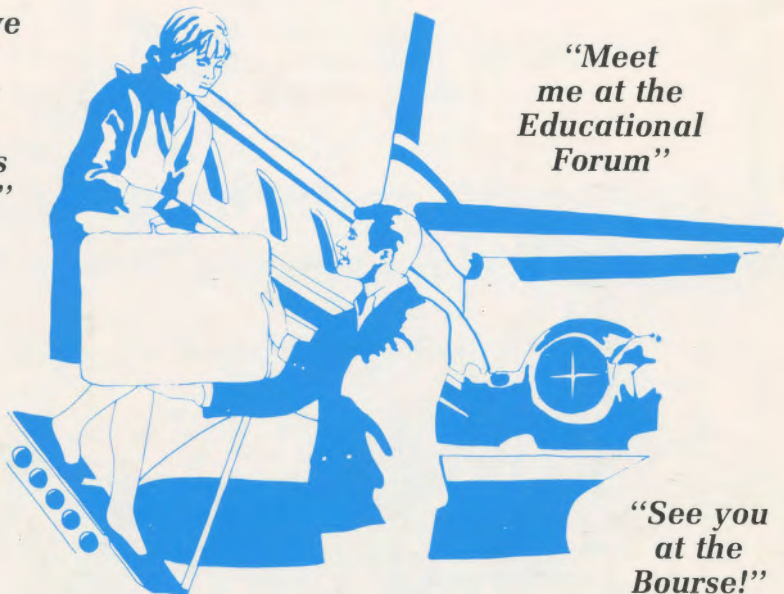
A.I.N.A. P.O. BOX 25790 TAMARAC, FL 33320

JOIN YOUR FRIENDS IN NUMISMATICS AT THE
**7th ANNUAL GREATER NEW YORK
CURRENCY AND COIN CONVENTION**

SEPT. 5-7, 1986 • OMNI PARK CENTRAL

**SEVENTH AVENUE AT 56 STREET
NEW YORK CITY**

*"I hope we
can sit
together
at the
Members
Meeting."*



*"Meet
me at the
Educational
Forum"*

*"I'm an
exhibitor
this year!
How about
you?"*

*"See you
at the
Bourse!"*

**WELCOME TO A
GIANT BOURSE • EXCITING EXHIBITS
EDUCATIONAL FORUM**

**MEET WITH AMERICAN ISRAEL NUMISMATIC
ASSOCIATION MEMBERS**

For further information, contact:

Moe Weinschel

P.O. Box 25057, Tamarac, FL. 33320

Phone: (305) 726-0333 / (212) 634-2240